

## C O N T E N T S.

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2. Circular of the General Conference of 1824, replying to memorials of Reformers.
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8. Reply of the General Conference of 1828 to the Memorial of Reformers.
9. Call for a General Convention of Reformers, issued, July, 1828.



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10. Proceedings of the General Convention of Reformers held in Baltimore November, 1828, effecting a temporary organization as "The Associated Methodist Churches".

11. Proceedings of the General Convention of Delegates from The Associated Methodist Churches held in Baltimore, November, 1830, organizing as "The Methodist Protestant Church".

12. Journal of the General Conference of 1834, Georgetown, D. C.

13. Journal of the General Conference of 1838, Pittsburgh, Pa.

14. Journal of the General Conference of 1842, Baltimore, Md.

15. Journal of the General Conference of 1846, Cincinnati, O.

16. Journal of the General Conference of 1850, Baltimore, Md.

17. Journal of the General Conference of 1854, Steubenville, O.

18. Journal of the General Conference of 1858, Lynchburg, Va.



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## MINUTES OF THE FIRST GENERAL MEETING OF REFORMERS.

*Baltimore, May 21st, 1824.*

AT a meeting of a number of the Itinerant and Local Ministers and Laymen of the Methodist Episcopal Church, convened in the city of Baltimore, from different parts of the United States, for the purpose of adopting such measures as, in their judgment, shall be best calculated to effect an improvement in the government of said church, Dr. S. K. Jennings in the chair, and Dr. Francis Waters, secretary,

Resolved, First—To institute a periodical publication, entitled the Mutual Rights of the Ministers and Members of the Methodist Episcopal Church, to be conducted by a committee of Ministers and Laymen.

Secondly—To raise societies in all parts of the United States, whose duty it shall be to disseminate the principles of a well balanced church government, and to correspond with each other.

Thirdly—To appoint a committee out of their own body, to draft a circular addressed to the Ministers and Members of the Methodist Episcopal Church, and to forward the same forthwith to all parts of the United States.

The following persons were accordingly appointed:—Dr. Samuel K. Jennings, Baltimore; Dr. John French, Norfolk; W. Smith, New York; Gideon Davis, Georgetown, D. C.; John Wesley Boardly, and Philemon B. Hopper, Esq. Eastern Shore, Maryland.

SAM. K. JENNINGS, *Chairman.*  
FRANCIS WATERS, *Secretary.*

—  
*Circular, addressed to the Ministers and Members of the  
Methodist Episcopal Church.*

AN expectation was entertained by the friends of reform, attached to the Methodist Episcopal Church, in the United States, that the General Conference of 1824, would have made some important and salutary improvements in the government;—that the congregated wisdom and experience of that body, would have renounced all pretensions to govern the church without her consent, and that, by a well timed measure, they would have paved the way for an equitable church representation. But, we are sorry to say, that our hopes have not been realized, and that very little has been done favourable to these views.

In consequence of this disappointment, and with an intention to prevent any evils which it may have a tendency to



to hear the voice of the people, and they will co-operate with us.

Attempts have been made to alarm the ignorant, with fears, lest a reformation should darken the prospect of itinerant ministers, and drive them from the work. Upon this subject the feelings of Methodists are one, and all unite in one common purpose to perpetuate and support the itinerant ministry. Their rights and ours are mutual; and we, the committee, selected by our brethren, for the purpose of sending forth this circular, call upon every department of our community to unite with us in asserting and defending the mutual rights, of the ministers and members of the Methodist Episcopal Church.

S. K. JENNINGS, *Chairman of the Committee.*

JOHN FRENCH, *Secretary.*

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#### CIRCULAR OF THE GENERAL CONFERENCE.

BELOVED BRETHREN,—Several memorials have been brought up to the General Conference, proposing to change the present order of our Church Government. By one or more of these it is proposed, “to admit into the Annual Conferences, a lay delegate from each circuit and station; and into the General Conference, an equal delegation of Ministers and lay Members:” Or, “to admit a representation of local preachers and lay members into the General Conference; to be so apportioned with the itinerant ministry as to secure an equilibrium of influence in that body:” Or, “that the General Conference call a convention, to consist of representatives from each Annual Conference, and an equal number of representatives chosen by the members of each circuit or station, to form a constitution which shall be binding upon each member of our Church:” Or, “that a representation of the local preachers and the membership be introduced into the General Conference,” either by electing delegates separately, or that the membership be represented by the local ministry, they being elected by the united suffrage of the local preachers and lay members.

To these memorials, as well as to others praying the continuance of our government in its present form, we have given an attentive hearing in full Conference; and after much reflection, we reply;—

We are glad to be assured that there exists but one opinion among all our brethren, respecting the importance of our itinerant ministry; and that they who desire a change, whether



produce, it is thought advisable to address a circular to all the friends of reform in the connexion, exhorting them not to suffer these unpleasant circumstances to alienate their affections from the church, nor to induce them to leave her communion, but rather to consider them as admonitions calling the more loudly upon all her friends, to cleave to her to the last extremity, and to unite as one man in a mutual and general effort to obtain, by the voice of a majority of the ministry and membership, a representative form of church government, which shall extend to the people as well as to the preachers. This enterprise will certainly be accelerated by promoting the circulation of such periodical publications as are of a respectable and redeeming character; and by raising societies, whose duty it shall be to disseminate the principles of religious liberty, which need only to be known to insure their adoption;—each society appointing a corresponding committee, to communicate its operations to such similar institutions as may be formed throughout the United States.

There can be no question as to the efficiency and final result of these measures. They must speedily eventuate in the accomplishment of the necessary reform, and consequently in the union and stability of our Zion. The effects produced in the last four years, fully justify this expectation; inasmuch as the late General Conference was nearly equally divided, and that too notwithstanding all the opposition to reform; and it is our decided opinion, that if the elections held at the Annual Conferences south and west of the Susquehannah, had been conducted in the usual manner, without recourse to management, the majority in the General Conference of 1824, would have been of a very different character: we are sorry to add, moreover, that those ministers, who, by the management referred to, were excluded from seats in the General Conference, are such, as are generally considered the ablest members of their respective Annual Conferences. From these facts we may safely infer, that the fallow ground of the great work of improvement is already broken up, and that at the next General Conference we may expect to realize our hopes.

Besides, in almost every section of this vastly extended community, there are enlightened and pious men, who are ready to put their shoulders to the work, so that the efforts which we are now about to make, will be extensive and simultaneous; and well calculated to effect a reformation without endangering the unity of the body. We shall move forward, hand in hand, whilst hundreds of the most important men belonging to the itinerancy, bid us God speed, waiting only



appeal." The general rules and the articles of religion, form to every member of our Church *distinctively*, a constitution, by which, as Methodists and as Christians, ye do well to be governed; and we, assembled together to make rules and regulations for the Church, most cheerfully acknowledge that the restrictions abovementioned, are as solemnly binding upon us as the general rules are upon both us and you individually.

These restrictions are to you the guarantee of your "rights and privileges;" and while we shall be governed by these as such, we will also regard them as the pledge of your confidence in us.

But if by "rights and privileges," it is intended to signify something foreign from the institutions of the Church, as we received them from our fathers, pardon us if we know no such rights, if we do not comprehend such privileges. With our brethren every where, we rejoice that the institutions of our happy country, are admirably calculated to secure the best ends of civil government. With their rights, as citizens of these United States, the Church disclaims all interference; but, that it should be inferred from these, what are your rights as Methodists, seems to us no less surprising, than if your Methodism should be made the criterion of your rights as citizens.

We believe the proposed change to be inexpedient:

1. Because it would create a distinction of interests between the itinerancy and the membership of the Church.

2. Because it presupposes that, either the authority of the General Conference "to make rules and regulations," for the Church, or the manner in which this authority has been exercised, is displeasing to the Church: the reverse of which we believe to be true.

3. Because it would involve a tedious procedure, inconvenient in itself, and calculated to agitate the Church to her injury.

4. Because it would give to those districts which are conveniently situated, and could therefore secure the attendance of their delegates, an undue influence in the government of the Church.

With respect to lesser matters, mentioned in the memorials, we respectfully refer you to the revised copy of the Discipline forthwith to be published.

Signed by order of General Conference.

WILLIAM M'KENDREE.

ENOCH GEORGE.

ROBERT R. ROBERTS.

*Baltimore, May 25, 1824.*



of the form of the General Conference alone, or of the Annual Conferences also, are moved to solicit it, rather by their zeal to support the itinerancy, than for want of attachment to it. They would relieve the preachers of the delicacy of fixing the amount of their own salaries; and as in this matter they could act more independently, so they would also provide more liberally.

We respectfully acknowledge the candour of brethren, who, although they intimate that it is unseemly for the preachers to determine their own salaries, yet do not pretend that their allowance is excessive, nor that they claim a right to demand it. It is true that the deficiency of quarterage is so general, in such large proportions, that the Conference collections, and the dividends from the Book Concern and Chartered Fund have never been sufficient to supply it: and indeed, the Conference Stewards usually settle with the preachers, at a discount of from thirty to sixty per cent.

But we presume that these facts have been generally known: so that whatever injury may be sustained from the scantiness of our support, is attributable not to the improvidence of the rule which limits the amount, but to some other cause; and whatever that cause may be, we at least have no information that the people refuse to contribute, because they are not represented. Indeed it would grieve us to know this: for even though they should refuse to acknowledge us as their representatives in the General Conference, they cannot do less for the love of Christ, than they would oblige themselves to do out of love for authority.

We rejoice to know that the proposed change is not contemplated as a remedy for evils which now exist in some infraction of the rights and privileges of the people, as defined to them by the form of discipline; but that it is offered, either in anticipation of the possible existence of such evils, or else, on a supposition of abstract rights, which in the opinion of some, should form the basis of our government.

The rights and privileges of our brethren, as members of the Methodist Episcopal Church, we hold most sacred. We are unconscious of having infringed them in any instance; nor would we do so. The limitations and restrictions, which describe the extent of our authority in General Conference, and beyond which we have never acted, vindicate our sincerity in this assertion. By those "restrictions," it is put out of the power of the General Conference "to revoke, alter or change our articles of religion; or to revoke or change the general rules," or "to do away the privileges of our members of trial before the Society or by a committee, and of an



the funds, books, papers and effects of this Society in his possession.

5. It shall be the duty of the Secretary, to keep a record of the proceedings of the Society, and perform such other services as the Society may require.

6. It shall be the duty of the Corresponding Committee to keep a record of all similar societies, of which they gain information, their location and numbers; to correspond with them, from time to time as occasion may require; and to lay before the Society at its meetings all information in their possession.

7. It shall be the duty of the Editorial Committee, to inspect all original and selected matter that may be presented for publication in the "Mutual Rights," and to suffer no matter to be published in that work until it shall have received the approbation of a majority of said Committee;—to employ a person to print the necessary number of copies of forty octavo pages, each, per month;—to solicit subscribers and patrons for the publication; and generally, to do all matters and things, which, in their opinion, are calculated to promote the circulation and usefulness of the work.

8. An annual meeting of the Society shall be held on the first Tuesday in July in each year, and after having transacted such business as may be submitted for their consideration, shall proceed to elect their officers for the ensuing year.—On the election of the Editorial Committee, every member of a similar society, in any other place, and any brother from a distance, known to be friendly to reform, shall, if present, be entitled to a vote, in the same manner as any member residing in Baltimore.

9. A monthly meeting of the Society shall be held on the first Tuesday of each month.

10. Any member of the Methodist church may become a member of this Society, by a vote of the same, and by signing the constitution—and it is expected of every person wishing to withdraw from the association, to signify his desire to the Secretary.

ART. 11. This Constitution may be altered or amended at any regular meeting by a majority of two-thirds of the members present, provided such alteration shall have been proposed at a previous meeting.



## Organized CONSTITUTION May 21. 1824.

### *Of the Union Society of the Methodist Episcopal Church in the City of Baltimore.*

WHEREAS, in all equitable ecclesiastical governments it is an acknowledged principle, that each member of the community should be secured in his rights as a Christian believer, one of which is a participation in the enactment of such rules and regulations as are necessary to preserve the purity, peace, and prosperity of the body, either personally or by his representative; and whereas, the government of the Methodist Episcopal church is so organized as to give to the travelling preachers the sole power, "to make rules and regulations for our church," to the entire exclusion of the local preachers, and the whole body of the people; and whereas, a large number of the itinerant and local preachers, and of the laity, desire to have the government of our church so altered, as to extend representation to the excluded ministers and to the lay members, it is, therefore, deemed proper, in order to ascertain the number of persons in the Methodist church who are friendly to such alteration, to raise societies in all parts of these United States, to correspond with each other on such subjects as they may believe calculated to improve our church polity.

Therefore, Resolved, that we, the undersigned, members of the Methodist church in the city of Baltimore, do form ourselves into a society for the above named purposes, and do agree to be governed by the following constitution.

*Article 1.* The Society shall be denominated, The Union Society of the Methodist Episcopal Church in the City of Baltimore.

2. The officers of this Society shall consist of a President, two Vice-Presidents, a Treasurer, a Secretary, a Corresponding Committee of three members, and an Editorial Committee of four ministers and four laymen, all of whom shall be elected annually by ballot.

3. The President, or in his absence, one of the Vice-Presidents, or in the absence of all three, a president pro tempore shall preside at every meeting of the Society,—and every meeting shall be opened and closed with prayer.

4. It shall be the duty of the Treasurer, to receive and hold the funds of the Society, subject to its directions, and to render annually a statement of receipts and disbursements, and faithfully to deliver over to his successor in office, all



3 In recommending this measure, your committee think it important, that it should be so guarded, that it cannot be justly chargeable with even the appearance of a "conspiracy" against the existing authorities of the Church. Brethren from different places and at different times, have called on us for a *plan*, which should set forth in detail, our expectations in the contemplated reform. It is the opinion of your committee, that the plan ought to issue from the General Conference; and that under existing circumstances the attention of the reformers ought to be chiefly directed to the great and fundamental principle of *representation*. On this point, if your committee are not greatly misinformed, the reformers are unanimous. All who understand the subject are fully persuaded, that whenever the General Conference shall have been made to consist of a body of men, ministers and laymen, chosen by the Church, in such manner and ratio as shall be reasonable and just, every other necessary improvement will follow in a manner which cannot fail to be satisfactory. Your committee, therefore, recommend conventions, to be assembled in the several states of the union, where brethren are inclined to adopt the measure, for the exclusive purpose of making inquiry into the propriety and expediency of asking for a representation; and taking measures preparatory to the formation of a memorial expressly upon that subject.

4. Your committee in conformity with this view of the object of a convention, would respectfully suggest the propriety of recommending first, that when a convention of friends to reform in each state shall have met, at such time and place as shall have been agreed on by the reformers residing in each respectively, that the great question of representation only ought to be agitated, confining their deliberations to this point, until there shall be a satisfactory understanding on the subject; and then proceed to elect one or more delegates, at their own discretion, to meet in a general convention, at some suitable time and place, for the express purpose of preparing a memorial to the next General Conference. And that it shall be the definite understanding that the memorial so prepared, shall be considered to speak the undivided sentiments of reformers on the subject of an equitable representation in the General Conference; taking great care to prove and establish the "rights and privileges" which we claim, so that the conference may "*know*" them;—to de-



PROCEEDINGS OF THE BALTIMORE UNION SOCIETY,  
*In relation to a contemplated Convention, to be held by the reformers in the  
Methodist Episcopal Church.*

The following resolution was adopted by the Baltimore Union Society, at a regular monthly meeting, held on the third day of January, 1826.

*Resolved*, That a committee of seven members be appointed, by ballot, for the purpose of taking into consideration the propriety of calling a convention of the friends of reform in the Methodist Episcopal Church; and to report to this Society, the result of their deliberations. Upon counting the ballots, it appeared that the following named brethren were duly appointed. Dr. Samuel K. Jennings, Rev. Alexander McCaine, Rev. James R. Williams, Mr. Thomas Mummey, Mr. John McFeely, Mr. Wesley Starr, and Mr. John Chappell.

At a meeting of the Baltimore Union Society held March 7, 1826. The committee presented the following

REPORT.

The committee, appointed to take into consideration the subject of a convention, for the purpose of securing unanimity of sentiment and harmony of expression, in the memorials intended to be sent up to the ensuing general conference, to be convened at Pittsburg in 1828, beg leave to report.

1. That it is the opinion of your committee, that no measure can so effectually secure this important object, as that of a convention.

2. That the want of such a preparatory measure, was most strikingly manifest in 1824. There was great variety, not to say discrepance, in the different memorials sent up to the general conference. This want of unanimity was noticed by the conference in their circular, in a manner well calculated to make the impression, that friends to reform, in asking for their rights and privileges were contradictory and inconsistent. And the conference when furnished with such a preface exhibiting the confusion, indefinite complaints and uncertain demands of reformers, appeared the more graceful in asserting, that all the rights and privileges of the people are "defined to them by the form of discipline." And that if more is demanded, than is so defined in the discipline, "pardon us if we know no such rights, if we do not comprehend such privileges." Reformers, therefore, in their memorials ought to speak the same things, and speak them in a language which shall be definite and convincing.



THE  
**MUTUAL RIGHTS, &c.**

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PROCEEDINGS OF THE MARYLAND CONVENTION.

PURSUANT to a notice, given in the Mutual Rights, and the public papers, a convention for Maryland and the District of Columbia, of Methodists favourable to a reform in the government of the Methodist Episcopal church, was held in Baltimore, on the 15th and 16th of November, 1826. The Rev. Nicholas Snethen, of Frederick County, was appointed Chairman, and Gideon Davis, of Georgetown, D. C. Secretary.

Previous to organizing the Convention, a sermon was delivered by the Rev. N. Snethen, from the 5th chapter and 30th verse of St. Paul's epistle to the Ephesians. After which the Convention was opened by an address to the throne of grace by the Rev. Dr. Jennings.

*Resolved*, That the doors be opened for spectators, during the session of the Convention.

*Resolved*, That a committee of five be appointed to prepare and report as soon as practicable, such resolutions, &c. as may be thought advisable to be passed by this Convention. The following persons were elected said committee, viz:—Rev. N. Snethen, Dr. Jennings, Charles Jessup, Richard Ridgely, and Gideon Davis.

*Resolved*, That twenty-three delegates be appointed for Maryland, and the District of Columbia, to meet in general Convention, at such time and place, as may be fixed upon.

*Resolved*, That the ratio of the delegates to the general Convention, shall be, seven local preachers and sixteen laymen.

*Resolved*, That a geographical arrangement of the delegates to be chosen to the general Convention, be now made; which was accordingly done as follows, viz:

For the District of Columbia, three, two lay-men and one local preacher; for the city of Baltimore, four lay-men and



monstrate the righteousness of our claims by such arguments, that the conference may be able to "*comprehend*" them.

5. Your committee are furthermore of opinion, that in order to be in timely readiness for the next General Conference, it is important that this subject be immediately agitated. Perhaps it would be best for the state conventions to have their several meetings before the close of the present year. The propriety of this measure will appear when it is considered, that the delegates to the general convention will need time for instituting and conducting the necessary preparatory correspondence. And this thought suggests another, respecting the importance of a timely public annunciation in the *Mutual Rights*, of the names of the delegates to the general convention, their places of residence, &c. to facilitate the correspondence above referred to. And finally, it is thought, that the delegates chosen by the state conventions ought to be permitted to fix the time and place of the meeting of the general convention.\*

6. Your committee think it might be acceptable to all concerned to know, that in their opinion Baltimore presents itself as a very suitable and sufficiently central place for the general convention. And are confident that the delegates will meet a hearty welcome, and satisfactory accommodation at the houses of the reformers in this city.

All of which is respectfully submitted by your committee.

S. K. JENNINGS, *Chairman.*

The Report was read, accepted, and ordered to be printed in the *Mutual Rights*, for the information and consideration of the reformers of the Methodist E. Church throughout the United States.

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DESCRIPTION OF THE LOWER FALLS OF WINNEPECK RIVER,  
By Mr. Keating, one of the exploring party to the source of Lake Winnepeck, &c.

It was at our evening's encampment, that the splendid scenery of the Winnepeck first displayed itself to our view, realizing all that the mind could have fancied of wild and sublime beauty, and far surpassing any that we had ever seen. The characters, which we admire in the scenery of the Winnepeck, are the immense volume of waters, the extreme rapidity of the current, the great variety of form

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\* We would suggest October, 1827, as the most suitable time.



the Methodist Episcopal church, the equitable claims of the membership and local ministry, to a representation in the general conference, and that they consent to no application to the general conference, which does not recognize this principle.

*Thirdly*, Should a majority of the delegates from Maryland and the District of Columbia, deem it proper to have another Convention in this State, before the sitting of the next general conference, they are hereby authorized to call the same.

*Fourthly*, The delegates aforesaid, are further instructed, to report to a meeting of this convention, to be held on the 15th of August, 1828.

*Resolved*, That in case any member, who may have been selected as a delegate to the general Convention, shall not be able to attend, from unavoidable circumstances, it shall be the privilege of the reformers in the neighbourhood where he may reside, to select in his place, another, to fill the vacancy.

*Resolved*, That if at any time between this period and the general Convention, any Union society shall be formed, in any County of Maryland, not represented by the foregoing distribution of delegates, the same shall have the privilege of sending a delegate to the said Convention.

The Rev. N. Snethen, chairman of the committee, appointed to prepare an address or resolutions, made a report, which was after several amendments unanimously adopted as follows:

Whereas, the lay members and local preachers of the Methodist Episcopal church, are deprived of representation in the general conference, the legislative department of the church, and are governed by laws, in the enactment of which they are not permitted to participate; and whereas, the itinerant ministers have assumed to themselves, exclusively, the legislative power, in and over the said church, and whereas a rule exists in the book of discipline, which has been so construed by some of the itinerant preachers, having charge of circuits, as to prevent the members and local preachers from exercising the right of discussing the principles and measures of the government, under the penalty of excommunication; and under this construction members have actually been expelled from the church. Therefore,

*Resolved, first*, That in the opinion of this Convention, to deprive the members or any part of the ministers, of a representation in the law making department of the church to



two local preachers; for Anne Arundel County and Annapolis, two lay-men; for the Eastern Shore, two lay-men and one local preacher; for Frederick County, two lay-men and one local preacher; for Montgomery County, one lay-man; for Harford County, one layman and one local preacher; for Prince George's County, one lay-man; for Baltimore County, one lay-man and one local preacher.

According to the above arrangement, the following persons were chosen as delegates to the general Convention.

For the District of Columbia, Rev. William Lamphier, local preacher, and Israel Little and Gideon Davis, lay-men.

For the Eastern Shore of Maryland, Rev. Dr. Francis Waters, local preacher, and William Quinton, and Edward Anderson, lay-men.

For Frederick County, Rev. Nicholas Snethen, local preacher, and Philemon Cromwell, and Nicholas Durbin, lay-men.

For Anne Arundel County and Annapolis, Richard Ridgely and Jasper Peddicord, lay-men.

For Prince George's County, Kid Morsell, lay-man.

For Montgomery County, Thomas W. Boyd, lay-man.

For Baltimore City, Rev. Alexander McCaine, and Doct'r. S. K. Jennings, local preachers, and John Chappell, Sen., John J. Harrod, Thomas Mummey, and Ephraim Smith, lay-men.

For Harford County, Rev. Benjamin Richardson, local preacher, and William Lee, lay-man.

For Baltimore County, Rev. Eli Henkle, local preacher, and Charles Jessup, lay-man.

*Resolved*, That a committee be appointed to prepare instructions to be given by this Convention, to the delegates chosen to the general Convention. Rev. William Kesley, Rev. James R. Williams, and Dr. D. M. Reese, were appointed said committee, who made a report, which, after some amendments, was adopted as follows:

*Resolved*, That the delegates chosen by this Convention, to meet such of our brethren as may be chosen to hold a general Convention of the reformers of the Methodist Episcopal church in the United States, previously to the sitting of the next general Conference, be and they are hereby instructed,

*First*, To use, henceforth, all prudent and reasonable means, to procure in said general Convention, a full representation of the reformers throughout the United States.

*Secondly*, To use all necessary zeal and promptitude, in preparing and presenting to the next general conference of



more equitable and liberal in its principles and operations, the members of this Convention, will use every exertion which a proper christian zeal will justify, in order to effect such a modification of our discipline, as will give to the laity and local preachers, a share in the enactment of the laws by which they are to be governed.

*Resolved*, That the above preamble and resolutions, be published in such newspapers, as the editorial committee of the Mutual Rights may deem advisable.

*Resolved*, That the Reverend Alexander McCaine, and J. R. Williams, be a committee to prepare a form of a certificate of appointment, for the delegates elected to the general Convention, and to furnish them with the same. The committee reported the following form of a certificate. "This is to certify, that A B of———has been duly elected by the Maryland Convention of reformers, to represent them in the general Convention," which was adopted.

*Resolved*, That it be recommended to the reformers on the Eastern Shore of Maryland, to meet together, and to elect such additional delegates to the general Convention, as to them shall seem expedient, observing a due regard to the proportion awarded to the other Counties of the state.

*Resolved*, That the committee of arrangement be instructed, to request of the Rev. N. Snethen, a copy of the sermon delivered at the opening of the Convention, and that they have the same published in the Mutual Rights.

*Resolved*, That this Convention present their thankful acknowledgments to the trustees of the English Lutherean church, for the use of their house of worship, during their Conventional session; and that the same be made through the Baltimore Patriot, American, and City Gazette.\*

*Resolved*, That this Convention recommend to the friends of reform, throughout the United States, to encourage the circulation of the Mutual Rights, as much as possible.

*Resolved*, That this Convention recommend the 15th of November, 1827, as the time, and Baltimore as the place, of holding the general Convention.

*Resolved*, That the thanks of this Convention, be presented to the chairman and secretary, for the satisfactory manner, in which they have respectively discharged their duties, during the sittings of the Convention.

\* The reformers in this city first applied to the Trustees of the Methodist Episcopal church, for the use of one of their churches, but the application was rejected.



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which they belong, is contrary to sound policy, and to the sacred principles of religious liberty; unjust in its nature, and dangerous and degrading in its tendency, inasmuch as, it deprives them of the right of suffrage, so indispensable to the dignity and well being of a christian community.

*Resolved, secondly,* That the itinerant ministry, of the Methodist Episcopal church, in making laws for the laity and the local preachers, without their voice and concurrence, exercise a power, not warranted by the scriptures, nor the usages of the christian church for the first three hundred years after Christ; and which is an exercise of power, contrary to that sound maxim, which teaches us that no community should be governed by any human laws, in the enactment of which they have no share.

*Resolved, thirdly,* That in consequence of the fact, that the rule in the discipline, respecting "inveighing against the discipline, with an intention to sow dissensions in our societies," has been so construed, as to operate against the freedom of speech, and of the press; and that under this construction, certain members of our church have been expelled, for no other cause than that of attempting to extend the principle of representation, a dangerous precedent of ministerial authority, has been set, which calls for every lawful means, in order to have it discountenanced by the members and ministers of the Methodist Episcopal church, and at the least for an expression of their disapprobation of such high handed measures, and of their sympathy for all such expelled members.

*Resolved, fourthly,* That this Convention are fully apprised of the reports which have gone into circulation, respecting the motives and intentions of reformers; and therefore consider it a duty, which its members owe to themselves, and to the cause of reform, to declare, that it is not within their knowledge, that any of the avowed friends of the principle of representation have given just cause for any suspicion, that it ever has been, nor is now, their intention or desire, to destroy the itinerancy, class meetings, free seats in our houses of religious worship; the doctrines of the church, or its moral discipline—and that the members of this Convention, do hereby unanimously declare their unequivocal attachment to them, and that their only object is, to introduce the principle of representation, so as to include in its operation, the laity and local preachers; and to procure some modifications as to the manner of administering discipline; all the reports to the contrary notwithstanding.

*Resolved, fifthly,* That in order to render our church polity



expulsions are so many irresistible proofs of the necessity of to bring about a better state of things; and that those brethren who have been excommunicated may be considered as having suffered hatically "for righteousness sake." They may, therefore, "be exceedingly glad," looking to him who will enable them to possess their souls." We do not believe, although Mr. Howard, and the quarterly meeting conference have expelled from the visible church, that they will, therefore, be shut out. On the contrary, we are ready to think, that these men, having improperly endeavoured to shut the kingdom of heaven against them, because they were desirous to introduce into the government of the church, principles which would for ever exclude any such proceedings. And we are confident that all reformers will afford them, much additional regard. Indeed the liberal part of every religious community in these United States will duly appreciate their worth; and the day may come when even those who are now their persecutors will look on their merit and mourn.

Our brethren of the Granville Union Society ought, therefore, in our opinion, to afford to the excluded brethren, the consolations of social worship.

JOHN CHAPPELL, Sen. President.

JOSEPH R. FOREMAN, Secretary.

#### A CIRCULAR

**April, 1827.**

*From the Delegates of the Convention of Reformers of the Methodist Episcopal Church, for the State of Maryland and the District of Columbia, to the friends of reform throughout the United States.*

At the convention of reformers, which met in the city of Baltimore on the 15th and 16th November, ultimo, delegates were chosen to represent them in a general convention, which is contemplated to meet, in the same place, on the 15th November next. Resolutions were also passed by the convention, making it the duty of the delegates:

1st, "To use henceforth, all prudent and reasonable means to procure, in said general convention, a full representation of the reformers, throughout the United States."

2d, "To use all necessary zeal and promptitude, in preparing and presenting, to the next general conference of the Methodist Episcopal Church, the equitable claims of the membership and local ministry to a representation in the general conference; and that they consent to no application to the general conference, which does not recognize this principle."

In conformity to these resolutions of the convention,—We the delegates for the State of Maryland and the District of Columbia, have thought it "prudent" to publish this circular letter, which is intended to give a more general explanation of the views and wishes of the convention, and invite the co-operation of all others, throughout the United States, who may feel a common interest with us, in this important work.

In fixing on the number and distribution of delegates, for the State and District, the convention were desirous to act discreetly; and as far as possible to avoid the adoption of measures, which might have the appearance of an inclination, improperly, to prescribe to our brethren. Provisions were accordingly made; endeavouring to approximate



*Resolved*, That the proceedings of this Convention be published in the Mutual Rights.

NICHOLAS SNETHEN, Chairman.

GIDEON DAVIS, Secretary.

#### DISSENTER'S PREFACE.

EDITORS,

Now it to be the opinion of many, that those ministers and members of the Methodist Episcopal church, who have remained silent on the subject of reform, since the agitation and discussion of this important question, in those able and valuable publications, the "Wesleyan Repository" and "Mutual Rights," are perfectly *satisfied* with the existing form of government of our church; this is doubtless *true* in relation to many, — certainly a very *mistaken* view as it relates to many others. I know the names, the residence, and the opinions of scores of ministers and members in the Methodist Episcopal church, embracing the travelling, the local, and laical departments, the connexion, and found in several different divisions of the United States, who, although they have never seen any opinion or publication on the subject, are decidedly in favour of many important changes in the government of the church; which, in their opinion, could they be brought to pass, deserve the distinctive denomination of *reform*. There are many reasons *why* this is so. In a great many, nay, a large majority of places, throughout the organized sections of the continent, on this continent, the bare avowal of friendship, on the subject of reform, is to invite *persecution* and *opprobrium*. Proof, on this point, will hardly be called for; the evidence, unfortunately, is co-extensive with the field of reforming efforts. Our brethren of the old school, who have determined never to *improve* upon the present system, from the episcopal chair, down to the foundling's stool, industriously circulate the opinion, that reformers are, at least, *quasi* *apostates*, they are on the high road to final desertion from duty and virtue. In this I cannot be mistaken, I have *heard* it from the *mouth*, and *have* it from the *pen* of episcopacy itself. Therefore, who, under such circumstances, becomes an avowed friend of reform, must build his hopes of saving the church, upon the *wreck* of christian charity, as these men are concerned. This, doubtless, *deters* many, *intimidates* more, from prudential considerations; but, I never hope to effect any thing worthy of posterity, we must use



itinerating plan of operations, founded on representative principles, all the imaginary fears of our present rulers, to the contrary notwithstanding.

William Lamphier,  
Israel Little,  
Gideon Davis,  
Francis Waters,  
William Quinton,  
Edward Anderson,  
Nicholas Snethen,

—————  
Nicholas Durbin,  
Richard Ridgely,  
Jasper Peddicord,  
Kid Morsell,

Thomas W. Boyd,  
Alexander McCaine,  
S. K. Jennings,  
John Chappell, Sen.  
John J. Harrod,  
Thomas Mummey,  
Ephraim Smith,  
Benjamin Richardson,  
William Lee,  
Eli Henkle,  
Charles Jessup.

EXTRACT OF A LETTER FROM ONE OF THE DELEGATES.

THE Maryland Convention has *most judiciously* hung the whole subject of discussion on the point of representation. That doubtless, is the great point to be gained, and when gained, it will certainly secure every thing contended for. Permit me to say, that for the want of this principle, enlightened confidence cannot exist amongst us, and that the semblance of it is but *throwing sand* into each others eyes. I fear there is now a universal jealousy, *ab ovo resque ad mala*, in our humanity.

The travelling preachers, whilst they love from their hearts the bishops as men and brethren, cherish an incurable suspicion of their office; and the people and local preachers, who think for themselves, at the same time that they embrace with the sincerest affection, every itinerant minister as a brother and a servant of Christ, cannot but esteem themselves, under the existing government of the church, as degraded; and in principle, despotically, stript of that independence, which the Lord of nature and of grace has vested in every man. This is not all sentiment: at some future period, it may be found to be a fact of the most serious nature. Other objects, and these too, most interesting to the church, as well as proselytism, are now professedly engaging the attention of the itinerancy. such as the property of the church; education of the youth, the maintenance and qualifications of ministers, the multiplication and changes of ministerial relations, made by the general conference, &c. But they may be well assured, that these objects, which the people think of and discuss, as well as they, will not succeed, unless they shall be sustained by the legitimate voice and suffrage.

The itinerancy may endeavour to neutralize the spirit of complaint, by such arguments, as that the people are in fact the source of power; that the preachers are not fond of holding and exercising it; and they wish it were practicable on some equal and safe principle to have a lay delegation; but this must eventually operate to increase the difficulty, by educating and promoting in the laity, a sense of their independence



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to an equality of representation, for such sections of the State of Maryland, as were then known to contain members friendly to reform, and for the District of Columbia. And with a view to extend the work more generally, and, as far as possible, to make the privilege equal throughout the whole state, it was determined, that as many as may see fit, to form themselves into union societies, shall be permitted, in their own way, to elect delegates to represent them, in like manner.

The convention also recommended that similar state conventions, should be attempted in each and every state, where the friends of reform may think it expedient to adopt this measure. Time and deliberation have convinced us, that their views on this subject, were correct. If, however, it shall be found difficult, in any place, to act in concert, on so large a scale, it will be practicable to organize union societies, or to hold circuit or station meetings; from either of which, representatives duly chosen, will, it is understood, be recognized by and admitted to take their seats in the general convention from whatever section of the United States they may be so elected.

One of these measures we think ought to be adopted for it is very desirable to us, and important to the cause of reform, that representatives should be sent from every place.

A speedy and general formation of union societies, is earnestly recommended, because, at the same time, that it will serve the important purpose of promoting a more extended representation in the general convention it will contribute towards a more extensive circulation of the *Mutual Rights*, the periodical paper, which is published by a committee of reformers in the city of Baltimore, which is daily becoming more important, and the general circulation of which, was recommended by a resolution and unanimous vote of the convention. This resolution was adopted, in the confident belief, that those brethren who entertain wrong opinions of our views and objects, would be convinced of their mistakes by reading the *Mutual Rights*. The general circulation of this paper, is considered highly necessary for the sake of many worthy and well meaning men, who have never yet been admonished, of the inevitable tendency of an absolute church government, to lessen in the estimation of any people under its influence the great, the all important principle, of representation, on the due appreciation of which, the preservation of liberty, both civil and religious is admitted to depend. And no man, who is well informed, can believe that a disposition to prize the right of suffrage, will long associate with a passive submission to the will and government of irresponsible rulers, whether in church or state.

In conclusion, we beg leave to repeat what we have frequently said, that although reformers feel it a duty which they owe to God and man, to oppose the pretensions of those itinerant brethren, who claim the right to govern them, without their consent; they nevertheless are sincere friends to an itinerant ministry. And, to those itinerant ministers, who acknowledge the rights of their brethren and fellow labourers, they are ready to award double honour. The interests and influences by which they are liable to be tempted or awed into compliance, with men in power, are sufficiently great to make it difficult for them to join the reformers. The extraordinary dignity and firmness of character, which are necessary to bring out an open declaration for reform, by men in such circumstances, therefore merit special notice. This difficulty may cause it to be a work of longer time; still, however, we have such confidence in the integrity and worth of itinerant men, that we believe the time will at length come, when there will be found a sufficient number of labourers of this description, to perpetuate an